declared from this rostrum, that and man is the real man, the exdy being merely a material shell ing designed for the uses and of an earthly existence only; the a conscious individual existence irit immediately after the death of and that he can and under propions does manifest himself to and

termed spiritualists, whatever else y believe or disbelieve.

to a system of philosophy or recognizing the facts just named as I features. When thus applied, it is as embracing all truth relating to itual nature of man-its constitupabilities, duties, welfare and also all that is or may be known to the spirit world and its ints; to spiritual influences of whatnd, and to all the occult forces of

thus defined, it will be perceived itualism is no narrow superstition, been supposed by too many, but an prehensive system of truth.

ides, in the estimation of its in at adherents, all true philosophy, all teology, all true theosophy, all true bear at the basis of all true conditions, whilst its grand practical aim may be stated to be the quickening and of the spiritual or divine impuls ature, which we believe to be ineropensities may be subordinated evil or disorderly affections over-

I desire to speak at this time. To sets quite a body of Christians stard I, on the ground that they are continuous the letter and spirit of the Bible. I this opinion of Christendom I to take issue, and I shall attempt that the phenomena of spiritual-which rest the items of faith, or of knowledge to which I have ad-are not only not antagonistic to but that they are strictly analog facts recorded in that book. Inn the two classes of facts presented e apparent to the most casual ob-And just here, perhaps, I ought to e (and I wish the premise to be nderstood), that in adverting to the orded in the Bible, I intend no to that Book, On the contrary, I d thousands of spiritualists today rence the truths perceptible in the such. Not that they are truths recorded in the Bible, but in the ause they are truths. And for this m an 'xtension of the views of with a clear and brilliant light upon many of the obscurities of it by the unmistakable truth and actual demonstrations of the

ord. In the sixteenth chapter of you will recollect, it is stated that I appeared to Hagar in the wildercomforted her, and this one word comprehensive definition of visitations today.

e eighteenth chapter of Genesis it rded that three angels in the form (that is, materialized) appeared to m upon the plains of Momre, and braham entertained these angels aterial food, of which they partock. fritualists can readily accept this ant, since, it, the present day, they linessed t'e same manifestation of presence. But how can any mind the existence of such a phenomena age that denies the possibility of rendering themselves visible at all! during the interview between Abrad these angels or spirits who pred these angels, or spirits, who pre-themselves in the form of men (as is day) we are told that the promise ade to Abraham that through his de to Abraham that through his the nations of the earth should be and this promise is said to con-the basis upon which rests the Christian plan of salvation. I leave efore, to those who believe in the truth and beauty of this plan to ne for themselves whether or not dence is to be given to the January dence is to be given to the declara-the spiritual school that visitors ther life can and do manifest ves to mortals. eteenth chapter of Genesis we

two angels (also in the form of ppeared to Lot in the gate of Sodom, rough the warning received from rough the warning received from needs his family and himself were from impending evil. Many hearts spiritualists are today filed with the for the warnings they have refrom the angel world, through which we been enabled to ward off an imdanger, or divert some threatened neither of which could otherwise en avoided en avoided

aroued.

great and good man, who is now and happy spirit, Abraham Liu-listened to the voices of warning spirit world, as communicated to

rough more than one medium, he too have been the vicim of so borrisking off. Many persons yet living lington know this to be true, means xxi it is stated that an angel picared to Hagar on behalf of the by. Ishmael, and again comforted ther. Oh, are there not many today within the fold of spiritual-can attest to the fact that angels an attest to the fact that angels ort them in the discharge of their 7 duties, duties unquestionably the st and holiest upon earth usels xxii it is stated than an angel the arm of Abraham when he was

committing murder upon his ren Eder the supposition that God had him to do so. The spiritualist be-lat an undeveloped spirit might mpied him to do so, but that, ac-to the epistic of James 1, 13, God a no man to evil.

to the epiatic of James 1, 13, God h no man to evil.

nenia xxviii Jacob in reported to d a beautiful dream, in which he ladder extending from earth to upon which angels were ascending seending. Modern spiritualism is today that there is an intellectual ectional ladder reaching from earth esp. bright with beckoning argels lical Jacob's ladder), a mighty colwhich physics the superstructure. It metaphysics the superstructure, it william the coronal glory of the whose starry crown pierces the ling firmament of heaven. How were be who believe in the dreams ages, and deny the fact of today. Senia xxx and xxxi Jacob is said to another dream, in which he researched advice to say the beast

of it) by means of which the property of his Uncle Laban is transferred to himself, and during this dream he is also advised to leave his Uncle Laban.

In Genesis raxil it is related that, efter having left his Uncle Laban, he meets the angels in the road, and he calls them God's hosts; and after he had sent his servants to meet his brother Essu, an angel in the form of a man wrestled with him until the breaking of the day.

Now, formerly this seemed rather absurd, but since the recognition of the phenomena attending ruedern spiritualism, we can readily believe it, because there are mediums all through the country today who know that physical force from an unseen personage has been repeatedly exercised toward them. There is another analogy here: Jacob was distressed and worried (just as many of you are sometimes worried and fratted when you go to a medium) because the spirit will not or does not tell its name. And yet we all know that it is wholly immaterial from whom the truth is received, provided it be demonstrated as such.

Among other things it is alleged that the tendency of modern spiritualism is demoralizing, that the communications received are calculated to lead men and women into error. I shall not now and here inquire into the truth or falsity of this statement further than to see whether or not communications of today differ in that respect from those received in the days of Moses.

respect from those received in the days of

ses was watching the flocks of his fatherin-law, Jethro, near Mount Horeb, an angel appeared to him and appointed him to
the captaincy of the Israelitish hosts in
their contemplated exodus from Egypt.
In the course of the interview between the
angel and Moses the angel instructed Moses that the Israelitish women should fraudulently possess themselves of the jewels and raiment of the Egyptian women

in other words, steal them.

In Exodus xay it is affirmed that an angel preceded the host of Israel in the final

Spiritualists fully and gratefully believe in the guidance of their angel friends through the tortuous pathways of an earthly existence. To deny the fact of spirit guidance is in effect to wipe out the Bible.

met Balaam by the way as he was pro-ceeding to the camp of the Moabites, whose ruler had invited him to come, in order

that he might curse the Israelites, whose encroachments he had begun to fear. In Numbers xxiv Balaam is said to have fallen into a trance, with his eyes open, and to have seen the vision presented. In Judges it it is stated that an angel

spoke to all the people at Bachtn.
In Judges vi we have an account of a manifestation of spirit presence, during the progress of which the recipient gave indications of precisely such conditions as too frequently prevail today among some professed spiritualists, as well as other investigators—that is, a constant disposi-tion to doubt the manifestation, no matter

In Judges xill an angel appeared to the wife of Manash, who was barren, and promised her the birth of a child. Afterward the angel appeared to Manash and his wife at the same time, and the record states that they conversed with the angel, and did not know that he was an angel until he disappeared in the flame of their complexity affecting.

and did not know that he was an anger until he disappeared in the flame of their own burnt offering.

In Joshua v it is related that when Joshua was proceeding against Jericho he saw a man standing against the wall with a drawn sword in his hand. He advanced to him and demanded to know on which side he fought. The record states that the angel of the Lord replied that he appeared there as the captain of the Lord's hosts, and that he would fight on Joshua s side. In I Kings xix it is recounted that an angel appeared to Elijah more than once while he was fleeing from the anger of Jezebel to Mount Horeb, and that the angel fed Elijah with material food.

Again it is charged and urged by some against spiritualism that spirits, through modern mediums are disposed to and do tell falsehoods, and that they are otherwise evil. Admitting this to be occasionally true, let us see if spirits in their communications today differ in this respect from those who communicated in the days of Joshua.

In the 22d chapter of I King it is stated

In the 22d chapter of I King it is stated

In the 22d chapter of I King it is stated that God himself out a lying spirit into the mouth of all the prophets of Ahab. In order that he (Ahab) might be beceived. In Judges is it is stated that God sent evil spirits between Abimelech and the men of Schechem; and the men of Schechem acted treacherously to Abimelech. In Psalm lxxviii it is stated that God cast the fierceness of His anger upon the Egyptians, by sending evil spirits among them. In Samuel I. xvi it is stated that an evil spirit from God came upon Saul.

One class of our mediums are heralded all over the land as impostors because of the material nature of the manifestations obtained through them. Some are denounced because of being tied with ropes; others because horns are used to speak through in their presence; others because of the bringing of solid substances, into closed rooms, and because of rapping and tipping and writing upon slates, etc. Now, let us again see how far in this respect our mediums and the manifestations through them differ from those of mediums in the days of Rlisha, according to the Bible account.

In II Kings vi. it is stated that Elisha

in the days of Riisha, according to the Bible account.

In II Kings vi, it is stated that Elisha (who was certainly one of the best mediums of the olden time, and upon whom the mantle of the gifted Elijah fell) through the power controlling him, caused a sold iron axe to swim upon the river Jordan.

In I Chronicles xxi, it is stated that David had offended God by numbering the

vid had offended God by numbering the people, and that God had given him the choice of three modes of punishment; and further, that David's means of communi-cation with God were through Ged the

In II Chronicles, xxxiv, we are told that when Josiah was king of Judah, he determined that he would rebuild the house of the Lord. He sent Hilkiah and others to superintend the removal of the rubbish, and to make other arrangements preparatory to this rebuilding. Hilkiah found a book in the rubbish of the temple; he submitted at to the scribe; the scribe submitted it to the king; the king directed

ny of you. You believe my of you. You believe Moses is important; and evendent for those books medium by the name Moses is important; and yet the world decendent for those books upon a spiritimedium by the name of Huldab, rnd woman at that. You have many such ophetesses and mediums today, but insaid of crediting their beautiful communitions, they are taxed as are gin placed deservantes.

and beer gardens.

In Psalm lxix is a very remarkable text. David is represented as uttering a prayer against his enemies, and he makes use of this expression: "May their tables become a snare; and may that which was intended for their welfare become a trap."

It is difficult to tell what this text alludes to: but, if it is an allusten to corresponding manifestations of the present day, no one but an experienced investigator of apiritualism can appreciate how does must have malignity of any man's heart who could have uttered such a prayer.

heart who could have uttered such a prayer.

In Esckiel i, it and iti it is written that the prophet is favored by visions, and in the course of one of them he listinctly says: "The spirit entered into me, and enabled me to hear a voice from the sky." In Daniel iti it is stated that Shadrach, Meshach and Abeducgo were cast into a flery furnace, and an angel was seen walking with them.

In Daniel vi it is stated that an angel wrote upon the trembling wails of the palace of the revelling Beisbazzar: "Mene, mene, tekel upharsen." and that a medium as spiritualists recognize the fact, interpreted the spiritual chirography.

In Daniel vi we learn that Daniel was cast into a den of lions, and that God sent an ancel and shut the lions' mouths. Spiritualists may believe this, but how can any one do so who denies that spirits can either communicate intelligibly or control physically?

In Daniel x it is stated that, after fart-

obvisically?

In Daniel x it is stated that, after fartime. Daniel was entranced, not only the fact as it exists in modern times, but the exact phraseology is used likewise. After frating (the practice with many of the mediums of the present day) Daniel was entranced, and a spirit approached him in the form of a man, and spoke to him, and touched him. In this connection, I may remark that some Biblical scholars affirm that Gabriel and other angels who appeared to the ancients were not the spirits of the departed, but "beings of a special creation." Yet in the pinth chapter Daniel distinctly says, "The man Gabriel" approached him and touched him.

In Nehemiah ix, it is said that on a cer-

In Nehemiah ix, it is said that on a cer-tain occasion all the people praised God because He sent a good spirit to talk to

In I Samuel ix occurs a little history, which clearly shows the similarity between mediums of the present day and those of ancient times. In short, the spiritualism of today and the spiritualism or Judahism of ancient times. It is there strayed away; that Saul's father sent him and one of his servants to search for the asses: that after they had been tearching for some days Saul became fatigued and wished to return. The servant said to him: Behold, now there is in this city a man of God, and he is an honorable man; all that he saith cometh surely to pass; now, let us go thither; peradventure he can shew us our way that we should go." Saul said. "But, hehold, if we go, what shall we bring the man?" The str-vant said: "Behold, I have here at hind the fought part of a sheet of silver that the fourth part of a shekel of silver; that will I give the man of God to tell us our way." This was a little more than 15 cents. investigators—that is, a constant disposition to doubt the manifestation, no matter
how convincing the previous one rany have
been. I allude to the following: At the
time that Israel was oppressed by Midian
an angel appeared to Gideen and appointed
him to the captaincy of the Israelites.
Now, Gideon was a constitutional doubter,
evidently, such as we have today in some
quarters; he did not believe what the angel
told him; and he asked of the angel a test,
which was this: that he might be permittied to place a fleece of wool upon the
ground, and that during the night the
ground should remain dry and the fleece
become wet. The angel did this for Gideon
and so effectually, the record states, that
a bowlful of water was wrung from th
fleece of wool. Still Gideon was not
satisfied, and he said: Will my Lord permit
that I again place the fleese of wool and
may the ground become wet and the fleece
of wool remain dry? The angel of the
Lord did this. And still Gideon was not
satisfied, ror was he convinced until he
received still another manifestation, as is
related that he was controlled, as many
mediums are, in their earlier experience
by an undeveloped spirit. He got rid of
this spirit by precisely the same method
that supplifies of a cave of barley bread into the received still another manifestation, as is related in the seventh chapter, that of the tumbling of a cake of barley bread into the Midianitish camp.

In Judges xiii an angel appeared to the wife of Manash, who was barren, and promised her the birth of a child. After-

Again, you have all heard of the "witch of Endor," as she is called, the woman referred to in I Samuel xxviii. The Bitle does not call that woman a "witch" from the beginning to the end of the chapter; the word "witch" is not in the chapter; it is in the heading only and that heading the word "witch" is not in the chapter; it is in the heading only, and that heading you, of course, understand, was supplied by the translators. She was a good medium and a benevolent, kind-hearted woman, too, for, although peor in this world's goods, she set before Saul all that she had. She gave him, also, what in modern phrastology, would be called "a sitting" or a scance, and the result was that the spirit of Samuel presented himself; and a sommunication and a spirit of Samuel presented himself; and Saul received a communication and a prophesy that were fulfilled. Mediums are sometimes called "witches" in the propent day. Three hundred years ago they were called "witches" in Massachusetts, and were hanged for it. Mediums, be not offended when you are called "witches;" rest assured that the "witch of Endor" (as she is called) was a good woman, and was along God's work in the best way she knew how, and angels could do no nore.

Arain in Job xxxii, is the declaration. "But there is a spirit in man, and the inspiration of the Almighty giveth them un-

"But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." In the next chapter, (xxxiii)
it is stated: "In a dresm, in a vision of
the night, when deep sleep falleh upon
men, in stumberings upon the bed." God
"openeth the cars of men and scaleth their
instructions." every word of which the
spiritualist, and only the spiritualist, can
benieve intelligently.

Now let us turn to the New Testament,
and in the first chapter we find a spirit

instructions." every word of which the spiritualist, and only the spiritualist, and only the spiritualist, and benieve intelligentity.

Now let u turn to he New Testament, and in the first of angel visitation, of some benieve intelligentity.

Now let u turn to he New Testament, and in the first of angel visitation, of some benieve in Caristendom. At angel appears to Joseph in a Gream and explains the condition of Mary before marriage. Of this manifestation I need say but little at present. It is worthy of remark, however, that the dectrine of the visitation of the spiritualism and a received the mysterise ment, which the capitual school dare not accept and which the Christian objector to spiritualism does, reats upon the question whether or not there is in though which an angel could have actually appeared to the two Marys at the sepulcher. What is more, he performed a physical manifestation in removing the etone from the door of the set wo Marys at the sepulcher. What is manifestation in removing the etone from the door of the set wo have at the sequelcher, and what is of still greater significance in this age of skepticlem and doubt, it was doose in the dark, but before the swill be agreed to mail the state of the sequelcher; and what is of still greater significance in this age of skepticlem and doubt, it was doose in the dark, but before the away I am aware that, but before the swill be agreed and the swill be agreed to the sequelcher; and what is of still greater significance in this age of skepticlem and doubt, it was doose in the dark, but before the swill be agreed to the sequelcher; and what is of still greater significance in this age of skepticlem and doubt, it was doose in the dark, but before the away I am aware that, but before the away I am aware that, but before the swill be agreed to the sequelcher; and what is of still greater significance in the same could be agreed to the same coul In the twenty-eighth chapter of Matthew it is stated that an angel appeared to the two Marys at the sepulchre. What is more, he performed a physical manifestation in removing the stone from the door of the seuplcher; and what is of still greater significance in this age of skepticism and doubt, it was done in the dark, just before the dawn. I am aware that in the present day much distruct prevails even among solitiualists in regard to manifestations done in the dark, whilst they are denounced altogether by the Christian objector to medern phenomena. And yet the analagy claimed still holds good in this respect, since many or most of the manifestations, recorded in the New Testament occurred in the dark. For myself, however, I can but think that the suspicions in respect to this are without legitamate foundation. True, we are not, as yet, cognizant of all the methods through which our spirit friends act, but we do know that they are amenable to law, and are consequently compelled to require certain corditions in the bestowal of their beneficence, the nature of which conditions, of course, they are the

occult forces that are in operation continually in and around us. We are told by our spirit friends that darkness occupies a negative relation in nature, in contradistinction to light, which is a positive principle in the economy of the universe, whilst the investigations of Professor Crooks of the Scientific society of London have confirmed the fact that the rays of light absolutely exert a positive physical energy. And this is in strict conformity with what the spirits had previously announced, but which was discredited. This is one step, at least, toward the solution of an acknowledged difficulty in the line of investigation. But what we have learned of the dealings of our spirit friends toward us in the light should certainly engender an abiding confidence in the integrity and henovolence of their approach at all times, even though it may be occasionally in the dark. About half of our earthly lives are spent in the dark by God's law.

In the first chapter of Luke it is said that an angel appeared to Zacharias and promised the birth of John, Zacharias and his wife being both well stricken in years, he doubted the fulfillment of the promise and said as much in effect to the angel. In reply the angel said: "Behold, thou shalt be dumb and not able to speak until the days that these things shall be performed, because thou believest not my words," and he at once became dumb. The spiritualist more than any other can believe in the exercise of such power upon the human by a spirit because he is aware of similar manifestations occurring at the present day.

In the second chapter of Luke it is stated that angels appeared to Mary and promised the birth of Jesus.

In the second chapter of Luke it is stated that angels appeared to the shepherds by night it the dark, and whilst electric law states the second chapter of Luke it is stated that angels appeared to the shepherds by night it the dark, and whilst electric

In the second chapter of Luke it is stated that angels appeared to the shepherds by night (in the dark), and whilst electric glory shone around (as we render it) reclaimed. "Glory to God in the highest, and on earth peace, good will toward men." Similar lights have been seen and similar words been heard from the blessed angels in modern times.

In the ninth chapter of Luke it is recorded that as Jesus John James and Peter

In the ninth chapter of Luke it is recorded that as Jesus, John, James and Peter
were on the mount, whilst Jesus was
transfigured. "Behold, there talked with
Him two men, which were Moses and
Elias." Are we not justified in believing
that Jesus was learning from the dead
when He was talking with Moses and Elias
hundreds of years after they had gone to
their home in the skies?
In the twentieth chapter of John, after

In the twentieth chapter of John, after the crucifixion, the disciples having assem-bled together in a chamber and the doors bled together in a chamber and the doors being shut for fear of the Jews, "came Jesus and stood in their midst." Here cer-tainly was what is now termed materiall-zation, whether you regard the Nazarene as God or man; and it must have been pro-duced through the same law brought into exercise in modern times on all cases of genuine materialization. For surely, no ope in the present age of enlightenment will assume that even God himself acts outside of law. How can any one consistoutside of law. How can any one consist-ently believe this testimony of 2000 years ago, and yet decline to accept the over-whelming evidence existing totay in favor of similar manifestations in many different parts of the earth? One of our most emi-nent American scientists that a spiritualthrough the operation of natural law, we out supermundant interference, either vine or spirit, said that "the person vine or spirit, said that "the person who in this day doubts the fact of the phenomena of modern spiritualism is not skeptical but ignorant."

In the third chapter of the Acts of the

Apostles ar account is given of Peter re-storing a man who had been lame from birth, and in the ninth chapter of Ananias, birth, and in the ninth chapter of Ananias, a disciple restoring Saul to eight by the laying on of hands. You have similar manifestations presented often in your midst and by precisely the same law. In the tenth chapter of the Acts of the Apostles it is stated that while Peter was on the housetop at Joppa he felf into a trance. And in the twenty-second chapter Paul de-clares of himself that while he was pray-ing in the temple he was in a trance, using

the housetop at Joppa he felf into a trance. And in the twenty-second chapter Paul declares of himself that while he was praying in the twenty he was it a trance, using precisely the phraseology of modern times, and the fact of trance as occurring among us daily. And in cases of profound trance, occurring in the present day, we have a parallel to the raising of Lazarus by Jesus, as recounted in the eleventh chapter of John, and the raising of Tabilha by Peter in the ninth chapter of Acts.

In the twelfth chapter of the Acts is an account of the imprisonment of Peter by Herod, and of his expected execution. While he was in prison an angel visited him and the result was his entrancement, and his liberation without the knowledge of his guard. "And when Peter had come to himself (in the sirest, os attated) he proceeded to the house of Mary, the mother of John, whose surname was Mark, where a many were gathered tegether praying. And as Peter knocked at the door of the gate admended the house of the pate. And when she knew Peter's voice as damed came to hearken, named Rhoda. And when she knew Peter's voice as damed came to hearken, named Rhoda. And when she knew Peter's voice as damed came to hearken, named Rhoda. And when she knew Peter's voice as damed came to hearken, named Rhoda. And when she knew Peter's voice the gate. And they said unto her, thou are many were gathered tegether praying. And in a pate of the gate. And they said unto her, thou are many were gathered to gathess, but ran in and told how Peter stood before the gate. And they said unto her, thou are many were gathered to gathess, but ran in and told how peter stood before the gate. And they said unto her, thou are many were gathered to gathess, but ran in and told how peter stood before the gate. And they said unto her, thou are many were gathered to gathess, but ran in any development of the properties of the proceeded to the house of Mary, the many development of the properties of the properties of the properties of the properties of the propertie

to him, let us not fight against God." Sure-ly this is satisfactory cyldence that in those days spirit and angel were synonymous days spirit and anget were synchymous terms and were used interchangeably. And an indication that it was believed in apos-tolic times that spirits could commune with mortals and that to attack a mortal thus communing was considered as tantamount to fighting against God. If this be true, here invited indeed are the enemies of

The hypothesis assumed by the school is that the laws of nature

form, unalterable and sternal, hence all the occurrences both of time and sternity, whether simple ar great, must be in accordance with the harmonious action of some law, either known or unknown, or else we implously conclude that the economy of this majustic universe is incomplete, and who will dare thus to decide? And further, as a sequence, that if in the peat there was a law in existence by means of which these angels in the form of men could commune with Abraham on the plains of Mamie, by which Moses and Elias could have conversed with Jesus on earth husdreds of years after they had entered the higher life, by which one of his brethren, the prophets, could appear to John on the isle of Patmos and advise him as to the proper object of flevoliou, then that law must still be in existence, and you, my friends, can commune with your departed companions said friends, proportioned and circumscribed only by the revelations and conditions with which you may be individually surrounded. This, it seems to me, is a logical deduction, a legitimate conclusion, from which there is no escape.

And thus, my friends, I can but decide that those Biblists (Jew or Christian) who deny the fact of spirit communion are really undermitting the very foundation of their own text book, for, in addition to the facts there recorded, every inspired word of the Bible was hreathed into man through this glorious instrumentality. "The patriarcha of old conversed with the angels through it, Moses, amid Egyptian sands; bailsh, clothed in the sublimity of his terrific eloquence; Jeremish, out of the splender of an Eastern court; David, swelling the chords of his prophetic harp; the apostles and pioneers of the Christian era, with all their perfections and imperfections, were the recipents of this Pentacostal power, which embraces within its influence scraphs and mertals, the spheres of heaven and the orbit of earth. And even He, whose birth is said to have heen

influence scraphs and mortals, the spheres of heaven and the orbit of earth. And even He, whose birth is said to have been heralded by a star, and His death dirge caroled by the mutterings of an earthquake. He, whose words were "logic set on fire by love," disdained not to be the recipient of angelic ministrations. And shall we refuse this divine beneficence or decline the advances of an alpricus a truth? affuence scraphs and mortals, the sphere decline the advocacy of so glorious a truth? Forbid it, ye bright and beautiful spirits now hovering around and about us; and, oh, carry on your heaven appointed work until the entire race shall have been redeemed from ecctarian fanaticism on the

In conclusion, allow me to advert briefly

to the fact that the student of the Bible can but observe adifference in the tenor and manner of the communications to be and manner of the communications to be found within its pages. This is, of course, attributable to the condition and circumstances of the age in which they were written, and the conditions and circumstances of the different individual channels through whom the communications may have come, the law of communication or of inspiration remaining intrinsically the same in all cases. The pivotal point of the revelation of the Old Testament was "an eye for an eye, and a tooth for a tooth." The pivotal point of the revelation of the New Testament was "Father, tion of the New Testament was "Fat forgive them; they know not what do." So that the difference alleged to ist in the spiritual communications of to-day, and which are urged as an objection to spiritualism of modern times, have their analogies in the past, and if the one sys-tem is to be rejected on the ground of seeming contradictions, so must the other seeming contradictions, so must the other by the same rule of reasoning. The pivotal points of modern inspiration are God is love, man is immortal. The canon of reve-lation has not closed. With these spirit-ualism is before the world. Within a quarrer of a century so wonderful have been its attractive qualities that it has be-come one of the themes of public thought, subject alike to ridicule and to reversure. Which of these two sentiments it shall subject alike to ridicule and to reverence. Which of these two sentiments it shall arouse in your bosoms you yourselves can alone determine. For myself, I can truly say that when first I recognized the facts of the perpetuity of individual conscionsness and of progress beyond the grave, and that the beloved and the departed can and do commune with the surrowing hearts of earth, the brilliance of these consolatory truths shed an illuminating ray over the

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